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them their only chance of peace and prosperity." His interpretation of how Calvin laid the foundations of modern democracy is clear and sound, as the author interprets democracy, though in a dozen pages one cannot expect much of illustrative detail. He points out how Calvin tended to develop reason and conscience, the power of the layman, the strong self-reliant man unabashed by artificial distinctions, strict morality, education, the conception of life as "a post of duty." A layman who would like a well written, non-technical exposition of a clear-headed theologian's views would find such a chapter as Mr. Reyburn's closing one a felicitous approach to a theology that fascinates because it is fearless and never shuffles. On the difficult subject of predestination the author shows suggestive and critical thinking of his own, and is keen and frank enough to point out an interesting "break-down" in Calvin's logic. His way out of Calvin's conclusions is through denial of his premise regarding the permanent alienation of any from the Father. His closing comparison between Calvin's teaching of predestination and the theory of the survival of the fit, leaves the reader with a feeling that the biographer has read and thought deeply as a Scotch biographer of Calvin would be expected to do. Reyburn's life may fairly be classed with Walker's as one of the best two brief biographies of Calvin so far written.

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SOME LOOSE STONES. Being a Consideration of Certain Tendencies in Modern Theology Illustrated by Reference to a Book called *Foundations*.

R. A. KNOX, Fellow and Chaplain of Trinity College, Oxford. Longmans, Green, & Co. 1913. Pp. xxiv, 233. \$1.35.

RESTATEMENT AND REUNION. A Study in First Principles. B. H. STREETER, Dean of Queen's College, Oxford. Macmillan & Co. 1914. Pp. xxiv, 194. 2s. 6d.

In 1913 there was published in England: *Foundations. A Statement of Christian Belief in Terms of Modern Thought. By Seven Oxford Men*. It was an answer to an answer, a reply to *Lux Mundi*; which had endeavored to reply to the movement aroused by the long-preceding *Essays and Reviews*. But of course *Foundations* must itself be answered; and so there soon appeared the first of the volumes mentioned above—*Some Loose Stones*.

The author disclaims the competence to write a theological book (p. vii). The reader will be inclined to consider that he "doth protest too much"; for, whatever one may think of Mr. Knox's

opinions, he certainly shows much acquaintance with theology, at least of the static type. His position may be judged by his own description of himself: "If obscurantism is simply to believe that there are limits defined by authority within which theorizing is unnecessary and speculation forbidden, that there are some religious principles of such *a priori* certainty that any evidence which appears to conflict with them does not destroy them, as it would destroy a mere hypothesis, but by conflicting with them proves itself to have been erroneously or inadequately interpreted, then I welcome the title" (p. x). "The whole position stands or falls by the weakest parts in the defences; give up one article of the Nicene Creed, and the whole situation is lost." This is sturdy stalwartism, and Mr. Knox throughout is sturdily stalwart. In this spirit he treats Authority, the Incarnation, the Atonement, the Kenosis, the Virgin Birth, the Resurrection, Miracles; defending what he regards as the Catholic view as against the heresies of the writers of *Foundations*. There is always an interest in watching vigorous cudgel-play, and Mr. Knox's blows rain thick and heavy. His brilliant style indeed tends to a Chestertonian fondness for smart verbal effects—to paradox, antithesis, epigram; as on page 20: "the credibility of Judges or the edibility of Jonah." Controversy like this belongs to a bygone generation. It convinces those only who are already convinced. The arguments which carry conviction today must show more of the restraint of the scientific investigator and less of the overbearingness of the professional advocate.

The editor of *Foundations* and one of the contributors to it was Mr. B. H. Streeter, at that time chaplain to the bishop of St. Alban's. But the bishop's friends insisted to him so strongly that he ought to be scandalized at having such a dangerous person in his employ that, while he would not actually dismiss Mr. Streeter, he put it to him whether it was not his duty to resign. This hint Mr. Streeter accepted, and resigned.

The present book may be taken as an answer to *Some Loose Stones*, and a statement of Mr. Streeter's position with reference to the ecclesiastical situation in general and the Kikuyu controversy in particular. He takes his stand as follows: "I would urge that, provided always a clergyman is a sincere believer in the Divinity of our Lord and in the reality of his personal conquest over death, there is nothing anomalous or incongruous in his claim to treat certain clauses in the Creed as symbolical rather than as strictly literal expressions of these beliefs" (p. xvii). The author holds that "the principle of authority must necessarily occupy a far more impor-

tant place in religion than in any other department of thought or life. But in religion, as in every other department, authority can at most procure acquiescence. Conviction only results when a certain amount of understanding or personal verification is present also" (p. 40). In endeavoring to point out the ground of authority Mr. Streeter comes to the conclusion that "the authority of the church must await re-union, and re-union must await the clearer delimitation of truth." He holds that "the various branches into which the Western Church has been divided since the Reformation seem to have *specialized*, as it were, in different aspects of the Christian life. . . . A healthy unity is incompatible with uniformity. . . . Union, on the basis of a forcible suppression of differences, not only fails to achieve its object in practice, it is also wrong in idea. If it be true, for instance, that Anglicans, Presbyterians, Congregationalists, and Friends, have each of them something to learn from the other, none of them must throw away the characteristic truth they have to teach" (p. 162 f).

To many outside an established church such statements are not new. But to hear them from a highly placed ecclesiastic of the Church of England (Mr. Streeter is not only Dean of an Oxford College but has recently been appointed Canon of Hereford Cathedral) is a cheering sign that the tide of intelligence and courage in ecclesiasticism is rising. Yet though he has to a great degree passed beyond the limitation of his surroundings, he still shows traces of its narrowing influence in the cautiousness and sense of daring with which he takes steps which to others would seem beyond question (cf. p. 189). He does not yet walk unaware of danger. But to do so is perhaps asking too much from one who has felt so recently the fires of persecution.

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**SAINT MAXIMUS THE CONFESSOR AND THE BYZANTINE THEOLOGY.** (In Russian.) S. A. EPIFANOVIC. Kieff. 1915. Pp. 138.

Saint Maximus the Confessor is deservedly praised both in the West and the East as one of the most acute theologians and profound mystics of the Greek Church. He was indeed the first systematic teacher of that type of Christian theology which the historians of ecclesiastical literature are wont to designate with the epithet of Byzantine. In his writings a powerful originality of view seems to vie with a rare greatness of conception. His genius focusses the